

# THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

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## Buying A Field

By Evangelist John Linton

"And thou hast said unto me, O Lord God, Buy thee a field." Jer. 3:25

That is exactly what Jeremiah did when he received God's command—he went out and bought a field.

Jeremiah's purchase was significant because the army of Babylon occupied the land. But although delivered into the hands of the Gentiles, God foretold its ultimate restoration: "For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land" (Jer. 32:15). Jeremiah put his faith in the promise of God, he believed the land would be finally restored, so he purchased an inheritance to be enjoyed in God's good time when the enemy would be dispossessed and Israel would come into her own. His knowledge of prophecy he put to practical advantage—he bought a field.

Although a remnant later went back to the land from Babylon, the promised restoration of Israel is yet future. It will take place at the end of this age and in connection with the second coming of Christ. This important event Jeremiah himself had prophesied: "Behold, I will gather them out of all countries, whither I have driven them . . . and I will bring them again into this place, . . . And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, . . . for I will cause their captivity to return, said the Lord" (Jer. 32:37, 43-44). So, because of his faith in his own God-given prediction, and as a sign to the nation of Israel's future restoration, Jeremiah bought a field.

I have said the foregoing merely to emphasize the fascinating truth that the program of God for the future of this world includes not only the restoration of Palestine to the Jews, it also declares that believers of this age will be associated with Christ in His rulership of earth in the coming kingdom.

"Blessed are the meek; for they shall inherit the earth" (Matt. 5:

5). I take that as a plain statement of actual fact and not as a figure of speech. The meek do not now inherit the earth. "Cheek" inherits it now.

Paul said, "Do ye not know that the saints shall judge the world?" (I Cor. 6:2). Certainly we do not judge it now. Instead, the world sits in judgment upon the church. The day will come, however, when the shoe will be on the other foot; and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. 7:27).

That is why the believer in Romans 4:13 is called "the heir of this world." Ponder the meaning of that, my Christian friend. This very world, when renovated and made glorious by the power of God and the personal presence of Christ, will actually and literally be the possession of the faithful people of God.

That is why we are called in Romans 8:17 "heirs of God, and joint-heirs with Christ." If the Lord Jesus is coming back to this world of ours to reign in righteousness, and He is, then that fact guarantees our presence with Him here also.

## What Repentance Really Means

By the late William Edward Biederwolf, D.D.

"Except ye repent, ye shall all likewise perish."—Luke 13:3.

I am sure I could preach on a more popular subject this morning, but I am just as sure I could not preach on a more important one. My subject is repentance.

The world has no use for a sail-trimmer, and the last place he ought to stand is in the pulpit. I like to think of old Nathan standing before David and telling him of the meanness of his soul. I like to think of John the Baptist, the preacher of the wilderness. No wonder he got into trouble. He had a backbone compared with which the bow of Ulysses was a willow twig. He thundered against sin and earnestly besought the people to get right with God. He cried, "Repent! Repent! for the kingdom of heaven is at hand."

I like to think of Paul. What a fearless and mighty preacher he was! I read a dream about him the other day. The Ministerial Association had met as usual on Monday morning. One of the preachers was reading a paper which he had prepared on, "A Plea for Modern Thought in the Pulpit" or something like that, and, according to the man who had the dream, Paul stepped in through the door. The preachers were sitting around in their tailored garments, their immaculate linen and their laundried smiles. As they looked up they saw the old warrior of the Faith and he was covered with bruises and the blood was running down his cheek; his garments were torn, his hair dishevelled and his face a trifle pale, and as he looked about on the circle before him, he said in utter amazement, "For heaven's sake, where did you men preach yesterday?"

Yes, I could preach on a more popular subject, but I could not preach on a more important one. We've got men in our churches today who are sitting in the pews with the price of tenements let to shame in their pockets; men who are building up their fortunes on the profits of the godless and accursed traffic in strong drink; men who are extortionists and devour widows' houses and make long prayers for a pretence; men and women who are Sabbath-defilers, profane and openly ungodly,

and how in the name of God can we expect the power that ought to be ours!

We need another John the Baptist crying in the wilderness today. You can put a public library on every corner in the land and you can fill our cities and towns with Ethical Culture Clubs and New Thought Societies and let them meet every day and every night in the week, but until we come to see the exceeding sinfulness of sin; come to such an appreciation of its horrible and hideous character as will cause us to have a godly sorrow for it, make an honest confession of it, and quit before God and man, we might just as well sign a quit-claim deed to the Devil and forget it, for without a disposition of this kind this world will be forever without God and without hope.

And that's just what repentance means. You can get your definition from the Shorter Catechism or put it in other phraseology, but you can't make it any better—a strong conviction of sin, a godly contrition for sin, and honest confession of sin, and a permanent discontinuance of sin—that's real repentance.

But the first three things mentioned are worthless altogether without the fourth. Unless a man quits, you may know his repentance is not sincere. And so, perhaps, I can best tell you what real repentance is by first telling you what it is not.

### First: Repentance Is Not Conviction Alone

Most certainly a man must be convicted of sin. That is why the Holy Spirit is here—that He might convict of sin, and without it the Son of God would have died in vain on the cross. A man must see his sin in all its hideous reality as the act of an ingrate against an infinite and most holy God. Un-

(Continued on page 2)

## Abraham Lincoln's Personal Faith

By Charles T. Lampman, Managing Editor

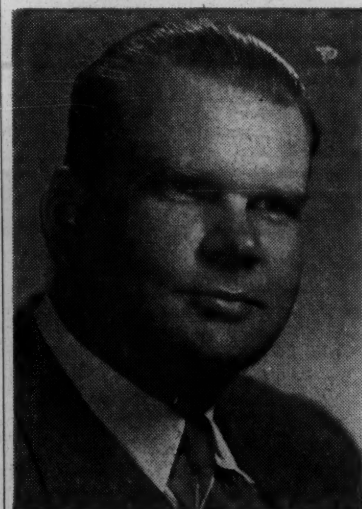
From his own mother, before she died in 1818, Lincoln had obtained a good knowledge of the Bible and hymnal, and had learned his prayers at her knee. This godly mother once said: "I would rather Abe would be able to read the Bible than to own a farm, if he can't have but one."

In the year following the family's removal from Kentucky to the wilds of Indiana, Nancy Hanks Lincoln died when her boy, Abe, was but nine years old. Lincoln's days in school, as you will recall, did not amount to more than ten months in all. And yet he had a good education, a very good one, better than many a college graduate can boast. For under his stepmother's direction he read the Bible till he knew all of it quite well and could recite many chapters of it. Next to the Bible he knew his hymnal; his favorites were "Onward Christian Soldiers," "How Tedious and Tasteless the Hours," "There is a Fountain Filled with Blood," and "Alas and Did My Saviour Bleed."

When Lincoln went to New Salem in Illinois in 1830, he fell in with a lot of rough infidels and scoffers, and continued in this companionship and belief until some time after his removal to Springfield in 1837. During these infidel years Lincoln wrote silly and very vulgar verse. He outraged the farmers by his buffoonery, making coarse and vulgar speeches in the form of sermons to the snickering field hands.

Things have been published about him at this period that his friends would like to have forgotten or even unknown.

But then, by the grace of God, a change came over him. In May 1839 the Rev. James F. Jacques, a Methodist, preached on the text "Ye must be born again,"



Charles T. Lampman

and he relates that following this sermon Lincoln visited him and consulted and prayed with him about his soul's salvation. "I have seen hundreds brought to Christ," says this pastor, "and if ever a person was converted, Abraham Lincoln was converted that night in my house . . . He never joined my church, but I will always believe that since that night Abraham Lincoln lived and died a Christian gentleman."

Later, in 1846, as he was running for Congress against Peter Cartwright, the famous Methodist Pioneer preacher, and was accused of being an infidel, Lincoln denied the charge absolutely in private, but would not do so publicly; he would not drag Jesus Christ upon the stump, it being a political matter, not a religious question. Later Cartwright testified to Lincoln's Christian character.

Late in 1849 Pastor James Smith had a funeral sermon in Lincoln's family and Lincoln read Smith's book on *The Inspiration of the Bible*. Lincoln himself said he examined the arguments as a lawyer investigates testimony in a case in which he is deeply interested and declared the argument unanswerable: "I am convinced of the truth of the Christian religion."

After his election in 1860 Lincoln wrote to Judge Gillespie, "I

(Continued on page 3)

## THE EDITOR'S Notes

by John R. Rice

ANOTHER WEEK HAS GONE BY with souls coming out for Christ in every service but one. Sunday, January 21, there was another blessed reaping with 25 or 30 conversions and reclamations in the three services, with deep conviction. We are now beginning the third week of the revival services and will return to Wheaton, God willing, Monday, January 29.

### A Debate!

**Question:** "Resolved That Storehouse Tithing is the Proper Scriptural Doctrine of Financial Stewardship." Dr. Gabriel R. Guedj affirms, Editor John R. Rice denies.

Does God require all tithes of Christians to be given through the local church treasury? Dr. Guedj says, Yes; Dr. Rice says, No.

**Part 3 February 16**

LINCOLN'S BIRTHDAY IS FEBRUARY 12. We are glad to have an inspiring feature article by managing editor Charles T. Lampman based on extensive historical research concerning the political and religious faith of "Honest Abe." It calls attention to the need expressed in Senator Robert A. Taft's article, "The Dangerous Decline of Political Morality" (THE SWORD OF THE LORD, January 5, 1951). Oh, for more men in public office with the deep spiritual conviction of faith and morality of Lincoln, Washington, Robert E. Lee, McKinley, Woodrow Wilson, and Herbert Hoover!

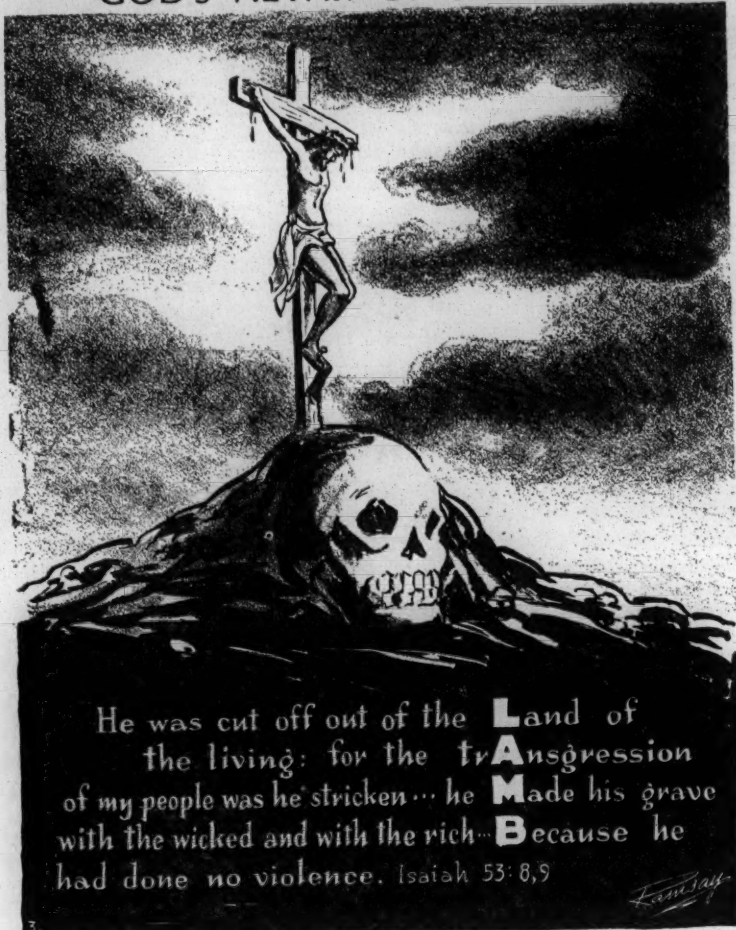
I TRUST READERS WILL PRAY FOR me in a revival campaign at St. John's, N. B., February 18-March 4. The campaign will be sponsored by two large Baptist churches, with a total membership of about two thousand. Rev. Warren Steward will lead the singing. Pray God to help me use my time to the best advantage since there are far more invitations than I can accept, and I must spend much time at home with the big job of editing THE SWORD OF THE LORD and running the Sword of the Lord Foundation.



## The Gospel at a Glance

By Charles L. Ramsay

### GOD'S ALTAR OF SACRIFICE



He was cut off out of the Land of the living: for the transgression of my people was he stricken... he made his grave with the wicked and with the rich... Because he had done no violence. Isaiah 53:8,9

This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

## What Repentance Really Means

(Continued from page 1)

less a man knows he is the victim of disease he will not apply for a remedy. If he mistakes the fever for a symptom of health he will have no use whatever for a doctor.

And yet, strange as it may seem, it is none the less true, that there are men who have been strongly convinced of sin, and know their sin is a God-dishonoring, soul-damning thing and yet the repentance that leads a man to forsake his sin is not to be found in them.

I know of a young woman who was so convicted that her lips trembled and tears came into her eyes and yet she drove back the tears and set her teeth and went out of the house of God and went on in the same old way and died, telling her friends she was lost because she had stifled her convictions that certain and fateful night.

I remember the mayor of a certain small city upon whom the Spirit of God took hold and made him miserable on account of his sins. I called on him in his office, and I said, "Mayor, why don't you yield yourself to God and end this fight?"

He wanted a little more time to think it over.

But I said, "You've had time enough. Is it possible you are ashamed of your convictions?"

He said he didn't like the notoriety of a public confession.

I said, "Mayor, is it possible you are a coward?"

He sat there and trembled like a man waiting for execution and all I could get out of him was that he would go into the church sometime soon, but he never did. He went into cahoots with the whiskey crowd, and the people got tired of his rotten administration and voted him out of office, and

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### Dr. R. T. Ketcham Answers Northern Baptist Leaders

A new pamphlet answering the defense and excuses of modernistic Northern Baptist Convention leaders is here announced. We recommend it heartily. It is *The Answer* by R. T. Ketcham, D.D. (General Association of Regular Baptists, 431 S. Dearborn Street, Chicago 5, Illinois. Single copy 25c; 5 for \$1). Dr. Ketcham discusses The Matter of Creeds, The Matter of the Bible, The Matter of Salvation, The Matter of Sound Doctrine, The Matter of Obedience, The Matter of the Basis of Union, The Matter of Denominational Secretaries, The Matter of Unitarianism, The Matter of the Presence of Modernists, The Matter of the Inclusive Policy, The Matter of the General Association of Regular Baptist Churches. The concluding section gives much information about the organization and policies of the General Association of Regular Baptists. All well-informed Baptists will desire this book by an outstanding Regular Baptist leader and editor.

to suffer the shame of public exposure and disgrace.

Some people will wait till the dews of death are on their brow and then they will tell you how sorry they are. But it is not sorrow because they know they have broken the heart of God a million times by their life of sin and rebellion against Him. It is because of that "certain fearful looking for of judgment" about which they have heard or read in the Word of God. If merely being sorry is repentance, then Hell is full of penitents, for "there is weeping, and wailing and gnashing of teeth forevermore."

A man can be as sorry as he will, but if his sorrow is not of the godly sort that leads to genuine repentance so that a man will not only forsake his wrong but will make it right so far as he can, it is worthless fraud in the sight of God and man.

I like to think of Zacchaeus, the Jericho grafter. Jesus found him up a sycamore tree, and said, "Come on down, Zacchaeus, I want you to go into partnership with me." I think the little tax collector must have gotten religion somewhere between the lowest limb of that tree and the ground. He certainly had it when he struck the ground, for he said, "If I have taken anything wrongfully from a man I will restore it to him fourfold." He certainly had it then.

If you are sorry for your sin, then ask yourself how sorry you really are, because sorrow alone is not repentance. "There is a godly sorrow," says Paul, "which worketh repentance, and there is a sorrow of the world which worketh death."

### Third: Repentance is Not Confession Alone

It is not unusual to find in confession nothing more than mere lip service. Like the Cardinal who went to Confession:

He said, "Oh, I am the very chief of sinners."

And the priest he was confessing to said, "God have mercy; it's all true."

"Surely, I have been guilty of every kind of wrong," the Cardinal continued.

And the good priest answered back through the grating, "Alas, it is a solemn fact; have mercy upon him, O God."

And the Cardinal sighed in his most mournful tones, "I have been guilty of pride and malice and revenge and ambition."

"Yes," said the honest priest, "some of this I have heard before; O God, have mercy on him!"

And the old Cardinal couldn't stand it any longer and he burst out in exasperation, "Why, you fool, do you imagine I mean all this to the letter?"

And the priest said, "O God, have mercy, have mercy, O God, for I now discover that besides all these things his eminence is a hypocrite as well."

What God wants is sincere confession. Any other kind isn't worth the breath it takes to make it. And when we realize, as we ought, that confession of sin is chiefly for the ear of God, that alone ought to make us sincere in the exercise of it. The presence of God is no place

to indulge in hypocritical pretence. And it is only when confession is sincere that it has anything to do with repentance, for it is only then that it will cause you to put the evil out of your life, and by the grace of God keep it out.

So let it be stated clearly once more; you may be convicted of sin, and you may have a certain kind of sorrow because of it, and you may make a certain kind of confession of it and yet not really repent. Real repentance begins in the humiliation of the heart and ends in the reformation of the life. The thing of vital importance for you to settle is, Are you willing to quit, and, as Paul says, "do works meet for repentance"? Your sin must not only be confessed; it must be forsaken. It must be brought to judgment, and like Antinous of old Homer; like Achan who troubled Israel, it must be searched out and put to death without any mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God, for he will abundantly pardon."

The word "REPENT" means to "change your mind." It means to think differently about God and your relation to Him and the sin that is keeping you away from Him. It means that the prodigal has come to himself and said, "I will arise and go to my Father." It means to stop and say, "I am going wrong and I mean to go right."

I served as Chaplain in the war of '98 with Spain down in Cuba. Among the commands given most frequently on drill duty, I remember one that went like this: "Halt! Attention! Right about! Face! Forward March!" That's repentance. The first way was the way of sin, and it leads to unrest, misery, and Hell. The second way is the way of righteousness and it leads to peace, happiness, and Heaven.

"The Lord is not willing that any should perish, but that all should come to repentance." But God can't save you if in the stubbornness of your heart you refuse to repent of your sin.

Someone has said—I do not know who—that the cry of a sincerely repentant soul is more acceptable to Jesus than the chant of angels, the melody of golden harps swept by seraph fingers, or the loud swelling anthem of Heaven though it be "as the voice of many waters."

Do you know the "Romance of Lalla Rookh"? It's Moore's masterpiece. In it he has a poem, "Paradise and the Peri." The Peri were the descendants of the fallen angels and they were shut out of Heaven and couldn't get in until they could bring to Heaven's gate the thing most precious in the world and most dear to Heaven. The poem opens with one of the Peri weeping outside the gates of Paradise, and the angel on guard says:

The Peri yet may be forgiven  
Who bring to this Eternal Gate  
The gift that is most dear in  
Heaven;

Go seek it, and redeem thy sin,  
'Tis sweet to let the pardon'd in.

Then the Peri begins to travel over the earth and over in India she saw a youthful warrior dying in defense of liberty, and she ran and caught the last drop of the patriot's blood and hurried back to Heaven. But the Angel said,

See, alas, the crystal bar  
Of Eden moves not—holier far  
Than e'en this drop the boon must  
be,  
That opes the gates of Heaven  
for thee.

And then the Peri commenced to search again. This time in the mountains of Africa she found a beautiful maiden who had braved the dangers of a plague-infested region that she might minister to her stricken lover. She fell a victim to the disease and died by his side, and the Peri softly stole the last farewell sigh and hurried back to Heaven, thinking nothing could be more dear to that place than "the precious sigh of pure self-sacrificing love."

But again the angel said with regret,

(Continued on page 5)

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## Abraham Lincoln's Personal Faith

(Continued from page 1)

have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him." In his public addresses, in his private conversation and in his letters, he clearly emphasized his faith in God, even though a modern psychoanalyst from New York tries to tell us that the Bible quotations in his speeches were used merely in a rhetorical sense, because they were familiar to the people whom he wished to reach, but not as a fundamental belief of his own soul.

Throughout life Lincoln was a close student of the Bible, and it was the one book above all others which formed his mind and heart. Alexander Williamson, a tutor in Lincoln's family in Washington, said: "Mr. Lincoln frequently studied the Bible with the aid of Cruden's Concordance, which lay on his table." After the Emancipation declaration, the colored people of Baltimore presented the President with a handsome copy of the Bible, and he responded as follows: "It is the best gift God has given to man. All the good from the Saviour of the world is communicated through this Book. All things most desirable for man's welfare here and hereafter are to be found portrayed in it."

Mrs. Rebecca B. Pomeroy, the family nurse, writes: "I know nothing of his previous character before the war, but my 14 years in his family gave a good insight of his daily life, not only all hours of the day but when his meals were ready, and the troubled heart would give vent in tones not to be misunderstood. It was his custom when waiting for his lunch to take his mother's worn-out Bible and lie on the couch and read, and one day he asked me what book I liked to read best; and I said, 'I am fond of the Psalms.'

"Yes," said he to me, "they are the best, for I find in them something for every day in the week!"

Lincoln, in both his public and private conversation, made frequent use of Bible language and illustrations drawn from Holy Writ. It is said that when he was preparing his Springfield speech of 1858, he spent hours trying to find language that would express the idea that dominated his political career — that a republic could not permanently endure half free and half slave — and that finally a Bible passage flashed through his mind, and he exclaimed: "I have found it! 'A house divided against itself can not stand.'" And probably no other Bible passage ever exerted as much influence as this one in the settlement of the great slavery controversy.

One of the most interesting insights into Lincoln's personal faith we have ever read was published by Dr. Newton Bateman, an Illinois contemporary of Lincoln's. Dr. Bateman was Superintendent of Education for the state of Illinois when he published his account. Later he was president of Knox College. His testimony has never been challenged and is above refutation.

"Abraham Lincoln," wrote Dr. Bateman, "believed in the God of the Bible, in the Christian religion, in the efficacy of prayer, and in the necessity of that moral and religious training of the young for which I plead. I know it because I heard it from his own lips, in many forms of expression, again and again."

"I shall never forget an interview with him, one calm October evening, shortly before his first

## Engagements

### Sword Staff of Evangelists

#### Kenneth Chapman

Mar. 11-25, Cottage Hills, Ill.; Mar. 26-Apr. 8, Mulberry Grove, Ill.

#### James H. Melton

Jan. 30-Feb. 11, First Brethren Church, Elkhart, Ind.; Feb. 26-Mar. 11, Ironton Baptist Church, Little Rock, Ark.; Mar. 12-25, Bethel, N. C.

#### Claude McDonald, Jr.

Mar. 25-Apr. 8, Brush Creek, Tenn.

#### Joe B. Rice

Feb. 20-Mar. 4, Plains, Kans.; Mar. 25-Apr. 8, Maiden, N. C.

#### J. Oscar Wells

Feb. 25-Mar. 11, Sacramento, Calif.; Mar. 25-Apr. 8, Greenville, Ky.

#### James Threlfall

Feb. 4-18, Vestal, N. Y.; Feb. 25-Mar. 11, Taylor Center, Mich.; Mar. 12-25, Carmel Avenue Baptist Church, Detroit, Mich.; Mar. 26-Apr. 8, Seventh Baptist Church, Nashville, Tenn.

#### G. Covell Keenum

Mar. 26-Apr. 1, Atlanta, Ga.

#### Eddie Wagner

Feb. 5-18, Brunswick Avenue Baptist Church, Gary, Ind.; Mar. 11-25, Merriam, Kans.; Mar. 26-Apr. 8, Ridgewood Baptist Church, Joliet, Ill.

#### Ray Cutchin

Feb. 18-Mar. 4, Wilmot, Ark.

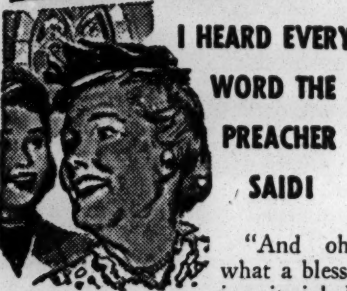
election. Referring to the momentous issues of the contest, just closing, he said to me with great solemnity of manner: 'I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know that I am right, because I know that liberty is right, for Christ teaches it. I have told them that a house divided against itself cannot stand, and God and reason say the same, and they will find it so. I may not see the end; but it will come, and I shall be vindicated; and these men will find that they have not read their Bibles aright.'

"Does it not appear strange," said he, 'that men can ignore the moral aspects of this contest? A revelation could not make it plain.'

(Continued on next column)

## THANK HEAVEN

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## Two Evangelists Join Staff



Eddie Wagner



Douglas Winn

Evangelists Douglas Winn and Eddie Wagner  
Become Sword Evangelists

By the Editor

Because a multitude of pastors look to *The Sword of the Lord* to recommend evangelists for revival campaigns, we have felt it necessary and wise to sponsor a staff of Spirit-filled, sound, experienced and soul-winning evangelists. Latest to join this staff are Evangelist Eddie Wagner of 2705 W. 7th Street, Little Rock, Arkansas and Evangelist Douglas Winn of 911 Myrtle Road, Martinsville, Virginia.

Evangelist Douglas Winn has been preaching literally since he was a child. So, though only about 30 years old, he is an experienced evangelist with long years of helping pastors and preaching the gospel. He is widely accepted and he is one of the most fervent soul winners, one of the most fluent young preachers we have ever heard. He was on the program of THE SWORD OF THE LORD Conference on Revival and Soul Winning at Cedar Lake in July 1949. We have published three of his sermons in THE SWORD OF THE LORD. He has a strong spiritual content in his messages, and the fire of the Lord is on him. God has blessed him with blessed revivals. He has preached nearly all over the United States, has held both single church and union campaigns. His doctrinal position is the same as that of THE SWORD OF THE LORD. He believes all the Bible, preaches salvation by the blood of Christ, demands a new birth, preaches a consecrated and separated life. He builds up Christians and helps the local work of the church. He has boundless energy. We are proud to

er to me that either slavery or the government must be destroyed. The future would be something awful, as I look at it, but for the rock on which I stand (meaning the Bible which he held in his hand.)

"It seems," he continued, 'as if God had borne with this thing (slavery) until the very teachers of religion have come to defend it from the Bible, and to claim for it a divine character and sanction; and now the cup of iniquity is full, and the vials of wrath will be poured out.'

Dr. Bateman then wrote: "No words of mine can describe the tender religious tone with which he uttered these words. The conversation was continued for nearly an hour, in the course of which he repeatedly spoke of faith in the Christian's God as an element of successful statesmanship, and the only assurance of ultimate success."

Lincoln was ever a devout man in prayer and believed in its power and efficacy, in sickness and in health, in times of peace and of war. The same nurse, Mrs. Pomeroy, relates that when Lincoln's son was very sick, he himself prayed and asked her also to pray for the boy, for, he said, "I need the prayers of many." Four days thereafter the son was laid to rest and Mrs. Pomeroy suggested to Lincoln to "Look up for strength," and he kindly answered, "I shall go to God with my sorrows."

She also, as other biographers, records that he prayed most mightily over Gettysburg, Vicksburg, and Port Hudson for success to the Federal armies. In his anxiety

(Continued on page 4)

announce Brother Douglas Winn as one of the Sword Staff of Evangelists.

Evangelist Eddie Wagner received a remarkable training of soul winning at a Servicemen's Center during the last war. A graduate of the Bible Institute of Los Angeles, he is thoroughly grounded in the scriptures, is pre-millennial and fundamental in doctrine. He has a fervent soul, is a hard-hitting Bible preacher. God has used him in blessed revival campaigns. In one campaign in the Northwest pastors wrote to tell me of Brother Wagner's great preaching where some 350 came to Christ in a union campaign. In an Indiana revival around 800 people came forward accepting Christ as Saviour or returning as backsliders, also a union campaign.

With Brother Eddie Wagner goes His song leader Jim Stoutenborough, a consecrated zealous soul winner.

Both of these men have been widely used in Youth for Christ meetings. They are proven, experienced, trustworthy men.

Neither of them sets any price on his services. They would expect travelling expenses and entertainment to be taken care of by the churches in nightly offerings, and they would receive a love offering the last few days of the revival. They are not on salary by THE SWORD OF THE LORD but go by faith and God provides for them through His people. Everywhere men have brought the finest reports about the work of these godly young evangelists.

On the Sword Staff of Evangelists now are:

KENNETH CHAPMAN, 230 Cannon Avenue, Murfreesboro, Tennessee; G. COVELL KEENUM, Box 1613, Decatur, Alabama;

CLAUDE McDONALD, Jr., 3615 Westmont, Oklahoma City, Oklahoma;

J. H. MELTON, P. O. Box 12, Blytheville, Arkansas;

JOE B. RICE, 505 N. Boulevard, Edmond, Oklahoma;

JAMES THRELFALL, 182 Luther Street, Pontiac, Michigan;

EDDIE WAGNER, 2705 W. 7th Street, Little Rock, Arkansas;

J. OSCAR WELLS, Rt. 7, Lubbock, Texas;

DOUGLAS WINN, 911 Myrtle Road, Martinsville, Virginia.

Evangelist Raymond Cutchin, 46 Aylwin Road, Portsmouth, Virginia, also works with THE SWORD OF THE LORD on the same basis though not officially connected. Evangelist Bill Rice is director of the Staff of Evangelists. Rev. Ralph E. Mucher is field secretary. If interested in the work of any of the evangelists, please write Rev. Ralph E. Mucher, The Sword of the Lord, Wheaton, Illinois.

## Dr. Bob Jones Says:

Sometime ago a fine Christian friend who visited Bob Jones University said, "This is the first time I ever saw this school, but I knew it was all right. I, however, did not really know how wonderful the place is. Everything is so miraculous. It is hard to realize that in this day there can be three thousand young people on the campus of even a Christian educational institution and none of these young people smoke and all of them Christians and practically all of them real soul winners. I have prayed for the school; and while I have not been in position to make a large contribution, I have invested a little money in this work, so I feel like I am a partner in this business." The way this man spoke reminded me of a story I heard when I was a boy. Someone said that there was a one-legged man who used to come into a little town on crutches, and one day a man about town said, "Boys, let's take up a collection and buy that one-legged man a 'peg leg' so he can throw away those crutches. So he went around and took up a collection and got the man a real good 'peg leg.' After the fellow got used to the new leg, he came walking down the street one day; and the man who raised the money said, 'Look, boys, here comes our man. We have an interest in him. We invested some money in that leg on which he is walking.'

It is a wonderful thing to have some money invested in a work as miraculous as the work at Bob Jones University. Even we who are here on the campus cannot fully grasp the full meaning of what God is doing. There is never a day that goes by but what there is some interesting story we could tell. We are sure our friends at a distance cannot really know all the institution is doing. You would have to come on the campus and feel the atmosphere and see things on the inside to know how wonderful and miraculous it all is. We do our best to tell you about it, but we cannot really say all there is to be said. But we want you friends to know that we consider you who pray for us and you who have invested some of God's money in this work as partners with us in

the business. We Christian workers are not competitors. We are partners. Bob Jones University is interested in all centers of evangelical orthodox testimony; and the institution from the time it started until now has tried to work with all evangelical orthodox Christian leaders and institutions. We, however, believe that God has called Bob Jones University into existence to do the job in a little different way from what most other institutions are doing it. The unparalleled growth and the unusual blessing of God which rests upon the institution certainly should be enough to prove that there is a definite place in God's program for this school.

We are not asking God's people to invest all of the money they have for God's work in Bob Jones University. We do, however, feel that on the basis of what Bob Jones University has done and is doing, it is definitely entitled to a generous share in the money that God's people invest in Christian work. We are, therefore, appealing to you Christians who love the Lord in sincerity to make an investment at this time in the Bob Jones University Student Loan Endowment Fund. We have never before appealed for money for any cause with such holy boldness as we are appealing to you now to invest something in this great work and to help us reach the goal of \$1,000,000 for the Student Loan Endowment Fund. Remember that we are driving for at least \$500,000 of the amount by the close of the school year, which will be May 30. We believe we will reach that goal because we believe that you folks who read the appeals that we are sending out will be led of God to make an investment in this fund. We appreciate what some of you have already done and what we feel confident you are going to do. We want to thank you friends who have not yet invested but who are going to invest some amount in the Student Loan Endowment Fund. Please keep praying for us. Thank you and God bless you.

BOB JONES, Founder  
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"THE SWORD OF THE LORD was given us to read and we saw at once there was 'Promised Land for us to possess' which we had not known of before. We surely thank our Precious Lord that we were led to where we received more spiritual food and to the knowledge of this wonderful paper. I like to save the papers and to refer to them and we take an extra number to have to give away."

Mrs. F. W., Mt. Vernon, O.

"I was asked to be a pastor of a gospel mission after being saved only a year and a half. I refused at first because I knew little about the Bible. A friend realized it must be hard for me to get two messages for Sunday and something for prayer meeting; so he gave me some old copies of THE SWORD OF THE LORD. They were really a help to me and helped me prepare many of my sermons."

J. K., McKeesport, Pa.

"I have taken THE SWORD OF THE LORD for several years, and think it is the best paper I ever

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"THE SWORD has helped and blessed me over and over, and it is with a sense of worthwhile achievement that I send your paper to those who are members of my church. May God continue to bless you all in your work."

Rev. A. O., Hamden, Conn.

"It is indeed with pleasure and thanksgiving in my heart that I renew my subscription to your great truth-enlightening paper. I had never heard of the paper until January of this year. Someone had it sent to me. I sure wish I knew who it was so that I could personally thank them, for it has been such a blessing to my family and myself. It does our hearts

good to be able to read a paper that still has as its principle the 'old-time religion.'"

H. M., Merigold, Miss.

"I have been a reader of THE SWORD OF THE LORD since 1944. It was one of the Christian papers that I subscribed to very shortly after I was saved. I heard it advertised over the radio. It has surely been a rich blessing as I have read it from week to week. It has given me a desire to be a soul winner for the Lord."

Mrs. R. L., Waupun, Wis.

"It was my good fortune to become acquainted with your publication, THE SWORD OF THE LORD, quite recently through an aunt who has been saving her copies for me. I would like to tell you how delighted I have been with every issue. I am a Sunday school superintendent in an orthodox Presbyterian church. Between my many duties in this capacity, running a home and raising a family, I do not have too much time to read, and yet my heart hungers to be constantly studying His Word and reading everything I can about Him and His workers. I do so enjoy the old sermons of such men as Billy Sunday, Moody and Mel Trotter. I did not dream such sermons of these great men were even in print."

Mrs. R. G., Los Angeles, Calif.

"It is a pleasure to be able to send THE SWORD OF THE LORD to others after receiving the blessings of it for myself, and seeing how others are blessed by it and develop in the Christian life. I have

kept THE SWORD for years. It has meant so much to me personally, and as a pastor and evangelist my ministry has been greatly enriched. I especially appreciate the definite stand against worldliness in the church as well as modernism."

Rev. B. R., Steinbach, Man., Can.

## Lincoln's Faith

(Continued from page 3)

over the outcome of the battle, reminded by Mrs. Pomeroy that prayer will do what nothing else will, he went to his room with tears streaming down his worn and haggard face; and could the nation have heard his earnest petition, as the nurse did, they would have fallen on their knees in reverential sympathy. And God granted success to the armies of the north in all three of those great battles. Can anyone deny it was due to the power of prayer of our great martyr president?

He rented a pew at \$50.00 a year and sat in it with his family for nearly seven years. During his years in Washington he sent his children to Sunday school.

To an Illinois clergyman Lincoln said in 1864, "When I left Springfield I asked the people to pray for me; I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. I do love Jesus."

Shortly before the end of the Civil War he stated to several friends that it had been his intention for some time at a suitable opportunity to make a public confession of his faith, but before that "suitable opportunity" came, the bullet of John Wilkes Booth laid Lincoln low in death. On his last day Lincoln said to his wife that he wanted to visit the Holy Land and see those places hallowed by the footprints of the Saviour.

Trouble, sickness, death, drove Lincoln to his knees and to Christ. Sweet are the uses of adversity. Well he could say with the Psalmist (Psalm 119:67, 71): "Before I was afflicted I went astray. It is good for me that I have been afflicted; that I might learn Thy statutes."

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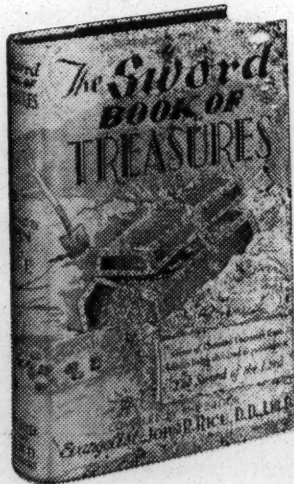


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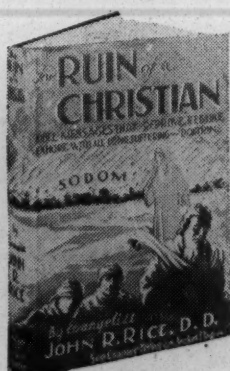
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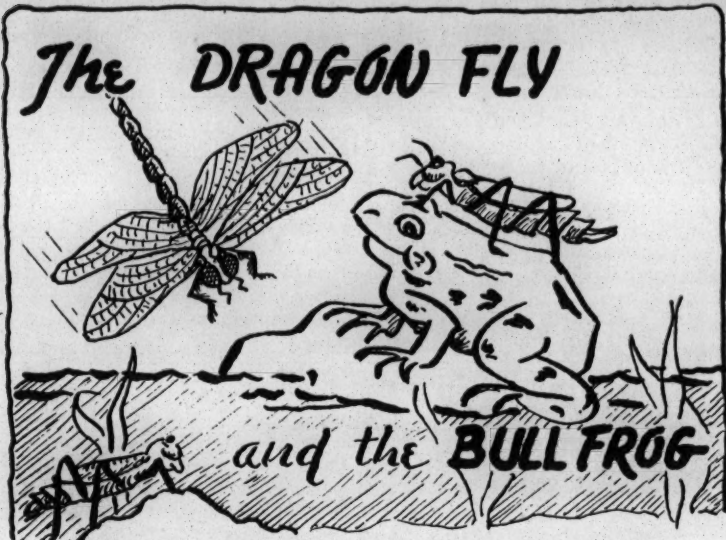
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## Uncle Walter's Animal Stories

By "Uncle Walter" L. Wilson



### THE DRAGON FLY AND THE BULL FROG

Little friends, I would like to tell you about a frog and a fly. I believe you will be interested to hear the wonderful things I shall tell you about these two little creatures.

There are many, many kinds of flies but the one about which we shall talk today is the most beautiful of all the flies I have seen. The French people call it "the young lady of the insect world" because it has such beautiful colors and is so graceful in its movements. It is large and long and its body has a brilliant metallic lus-

ter combining all the colors of the rainbow. It loves the sunshine.

I wonder if you can guess now the fly about which I am talking. I am sure you have seen it around rivers and ponds and lakes. It darts about very rapidly and is so alert and swift that it is almost impossible to catch it. Boys and girls sometimes catch these flies in nets, but it is very difficult to do so. It rests on your hat for a moment; then it is out on the fishing rod and lights on the string until a fish pulls on the hook and frightens it away. Then it is back on your hat again—and then away it goes. It is so restless that it never stays in one place, but it has a very happy time flying around in this new world into which it has come. I am sure you have guessed by this time that I am talking about the dragon fly. It is also called a "snake doctor" by some people.

Children, the dragon fly did not always live in the air and the sunshine. It lived in another world—a world of mud down at the bottom of a lake or a pond. It was a very ugly creature then and is

called a *grub*. It crawled about hunting for things to eat such as insects and bugs. These baby grubs are cannibals. They eat one another. Isn't it terrible! After they are changed into the beautiful creatures you see flying about in the sunshine, they do not eat one another.

When people live in wicked places and do sinful things, they mistreat other people and do not act as they should. If they would only trust the Lord Jesus and let Him save them, then they would be changed and would not do sinful things. They would have an experience something like the dragon fly about which I want to tell you.

I think this story happened in Bugland. I was not there to hear it, but I want you to hear it because you will learn a wonderful lesson from it.

Three baby grubs, Jimmy, Cecil and Percy, lived in the mud. They were having a family meeting around the little pebble which was their dining table. Percy said, "Say, kids, I have been told that there is another world into which we go when we leave this mud, but I don't believe a word of it. What do you think?"

The other two replied, "We don't believe it, either. We never saw it. Our daddy and mother never told us about it. Nobody ever came back from there to tell us what they found."

Just then there was a terrible splash, mud flew everywhere, and who should come into their midst but Old Greenie, the bull frog. How impolite to break into the family circle! Jimmy said, "Where have you been, Greenie?"

Greenie whispered, "Don't tell anybody, but I have been out in another world. It is a wonderful world. The plants are so large that it takes me a long time to hop around one of them. There isn't any water or mud out there and the ground is green instead of black. There is warm sunshine, fresh air and beautiful flowers."

The three baby grubs looked at each other and tapped their heads as if to say, "Poor Greenie is out of his head. We'd better call the doctor."

Old Greenie said, "I knew you would not believe it. But I have been out there and have seen it. I know what I am talking about. How would you like to go and see it with me?"

Percy, the largest of the three, said, "I will go. I want to see it." Greenie said, "All right. You jump on my back and I'll take you there and bring you back."

Percy crawled on Greenie's back. Jimmy and Cecil said, "Goodbye! We hope you will come back, but we are afraid that you will not."

Greenie swam along under the water through the mud until he reached the bank. Then he slowly came out of the water, but when Percy Grub left the water, he could not breathe. You see, he was made to live under the water like a fish, and so he gasped for breath, fainted dead away and fell back into the water. He had a headache and he hurt his leg a little when he fell off, and so he came limping back to Jimmy and Cecil. Holding one hand on his head, he said, "Nobody can live out in that world, I am telling you. Old Greenie Frog went somewhere, but nobody can live out there. I'm sure of that."

Greenie Frog did not come back to this little family of grubs. He went off somewhere else to play and so they thought he had died. After a number of days, Percy said, "Boys, I feel so funny in my back. I don't know what is going to happen, but I feel as if I'm going somewhere." So he started to crawl up one of the bulrushes. The others came crying around him and said, "Percy, you cannot go away from us!"

But he said, "Yes, I must go. I have a funny feeling inside."

They said, "Percy, will you come back and tell us about the other world you may find out there?"

Percy said, "I certainly will. I give you my word, if there is really another world, I will come back and tell you all about it." So they told him "Good-bye" and he crawled to the top of the water. He came out of the water just a little way. He felt queer and dizzy, and then suddenly he felt something bursting loose on his back. What do you think? The shell burst and out came the beautiful dragon fly! Oh, it was pretty! It had such beautiful colors, such transparent wings, such delicate little legs! Percy felt wonderful. He flew away to enjoy this world and the new life.

That evening when Percy went to sleep he remembered that he had promised his two brothers in the mud that he would come back and tell them about the new world if he found it. He did not sleep well that night. He rolled and tossed and could hardly wait for the

sun to rise so that he could go back and tell Jimmy and Cecil all about it. As soon as the sun was up, Percy flew into the air, folded his wings, and dived headfirst into the pond to tell his brothers what had happened to him. But do you know, children, when his head hit the water, the blow knocked him unconscious and he lay helpless on the water. After awhile he revived and exclaimed, "I don't know what happened!" He thought he did not go high enough when he dived, and so he went higher and dived again. This time he was nearly killed when he hit the water. Again, quivering and faint, he lay on the water until he recovered. Then off he flew and said, "I tried to go back and I wanted to keep my promise but I am changed and I cannot go back. I do hope they won't think I did not tell them the truth. I did try to go back but could not."

Cecil and Jimmy waited for Percy to return. Finally they said, "We knew there was not another world out there because if there had been, Percy would surely have come back and told us. He said he would." So they concluded that the life they lived in the mud was the only life.

My little friends, some people are just as foolish as these dragon flies. They do not believe that there is another life after death simply because they haven't been there or because nobody has come back to tell them about it. They do not believe what God says about it in His Word, the Bible. Jesus said, *Ye will not come to me, that ye might have life* (John 5:40). Don't be like that. Come to Him and He will give you eternal life, for *he that hath the Son hath life; and he that hath not the Son of God hath not life* (1 John 5:12).

Little friends, accept the Lord Jesus and He will save your souls.

(From the children's booklet, *Uncle Walter's Animal Stories*, by Dr. Walter L. Wilson, Christian physician. Published by Zondervan Publishers and used by permission of the publishers and author. This series of stories may be ordered from *Sword of the Lord*, 35c.)

## Repentance

(Continued from page 2)

*Peri, see, the crystal bar  
Of Eden moves not—holier far  
Than e'en this sigh the boon must be,  
That opes the gate of Heaven  
for thee.*

Again the Peri came back to earth and this time to "Syria's land of roses went," and coming through the woods saw an innocent child at play, and while she looked a robber, a fugitive from justice, came on his hot steed and dismounted to drink from a running stream. His face was written over with sin and crime. Just then the vesper called to prayer and the little child stopped his play and kneeled down and prayed. And the robber saw him, and as he looked the tears rolled down his face.

*There was a time, he said in mild,  
Heart-humble tones, thou blessed child,*

*When young and happy, pure as thou,  
I looked, and prayed like thee,  
but now—*

*He hung his head, each nobler aim,  
And hope, and feeling, which  
had slept*

(Continued on page 6)

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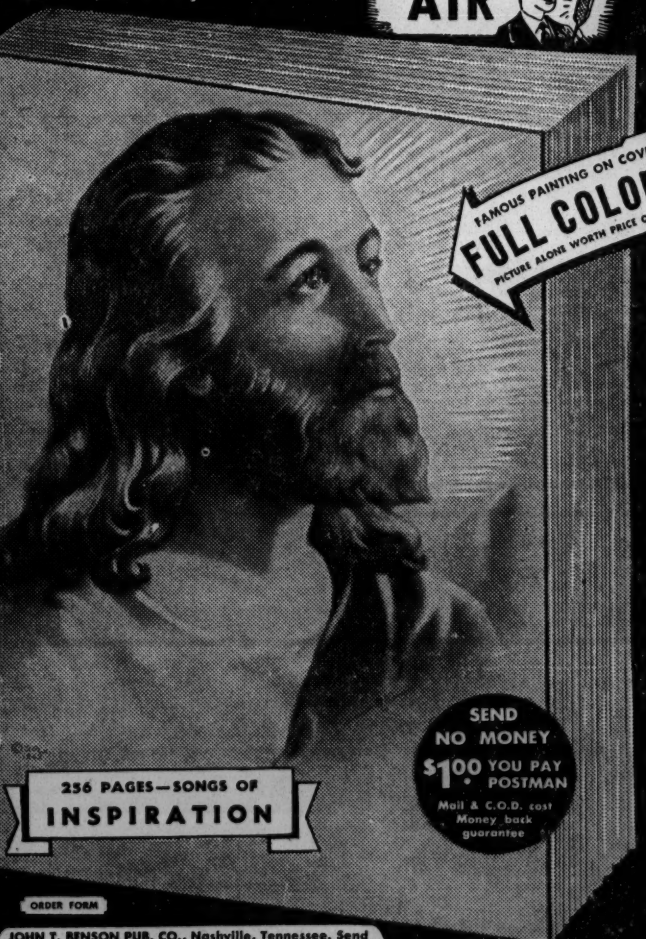
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7. Hide Me, Rock of Ages
8. Hide Thou Me
9. Hold to God's Unchanging Hand
10. How Beautiful Heaven Must Be
11. I am Finding Glory
12. I Can Tell you the Time
13. I'd Rather be an Old Time Christian
14. I'd Rather Have Jesus
15. I Dreamed I Searched Heaven for You
16. If I could Hear Mother Pray again
17. I'll be a Friend to Jesus
18. I'll Fly Away
19. I'll Make it My Home
20. I'll Meet You in the Morning
21. I'm On the Battlefield for My Lord
22. Is There anybody here that Never Knew Him?
23. I've Got that Old Time Religion in My Heart
24. I Want that Kind of Blessing
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26. Jesus Brings Sweet Joy to Me
27. Jesus Hold My Hand
28. Jesus, I'll Follow Thee Through
29. Just a Closer Walk with Thee
30. Just a Little Talk with Jesus
31. Just Over in the Glory Land
32. Keep on the Firing Line
33. Kneel at the Cross
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37. Lord, Lead me On
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40. Shake Hands with Mother Again
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42. Talk it over with Jesus
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45. This World is not My Home
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47. Way down Deep in my Soul
48. We'll Soon be done with Troubles and Trials
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## What Repentance Really Means

(Continued from page 5)

From boyhood's hour, that instant came  
Fresh o'er him, and he wept.

And then he went and kneeled down by the side of the child and prayed himself. And up in Heaven the angel smiled, and the light of his smile fell on the tear that wet the criminal's face, and the Peri flew and caught the tear of penitence as it fell, and with it in her hand she winged her way back to Heaven, and the angel smiled, and said "Come in! Come in!" and the Peri cried,

"Joy, joy, forever! My task is done.  
The gates are passed and Heaven is won."

May God help us to see that there is no other way to come save with the tears of repentance.

And now this last word. If anything could be more personal than what has already been said, I want it to be this:

You are a human being—an immortal soul.

You are going somewhere. You are twenty-four hours nearer that somewhere today than you were yesterday.

What about your eternal future? I beg of you, in true penitence, prepare for it now.

Don't wait until tomorrow. Today only is yours.

Don't wait until the Spirit

strives more powerfully. He may never strive again.

Don't wait until you get sick. You may never get sick.

Don't wait until you get old. You may never get old.

Don't wait until the last grain is running through the hour glass of your life.

In the last minute you may say, "Wait till my friends come, and let me say 'Good-bye,' but death will say, 'The time is come and I can wait for no one.'"

You may say, "Let me kneel down and pray, 'But death will say, 'Too late—no time for praying now.'"

"But," you say, "I cannot go out into eternity with all these sins upon my soul—give me time to repent." And Death will say, "To late!! No time for repentance now; 'Thou fool, this night thy soul will be required of thee.' Yes, this hour, this minute, this second."

*The royal feast was done; the King  
Sought some new sport to banish care,  
And to his jester cried, "Sir Fool,  
Kneel now, and make for us a prayer!"*

*The jester doffed his cap and bells,  
And stood the mocking court before,  
They could not see the bitter smile  
Behind the painted grin he wore.*

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*He bowed his head and bent his knee*

*Upon the monarch's silken stool;  
His pleading voice arose; "O Lord,  
Be merciful to me, a fool!"*

*"No pity, Lord could change the heart*

*From red with wrong to white as wool;*

*The rod must heal the sin; but, Lord,*

*Be merciful to me, a fool!"*

*"Earth bears no balsam for mistakes*

*Men crown the Knave, and scourge the fool*

*That did his will; but Thou, O Lord,*

*Be merciful to me, a fool!"*

*The room was hushed; in silence rose*

*The King, and sought his gardens cool,*

*And walked apart, and murmured low,*

*"Be merciful to me, a fool!"*

### Will You Repent Today?

You have read this sermon by a great evangelist now gone to Heaven. If you are an unconverted, unforgiven sinner, let the editor urge you this moment to repent of your sin and be saved. The plain word of Jesus Christ is, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). It is turn or burn!

If in your heart you are tired of sin and want to be freed from your guilt, forgiven, saved, made a child of God, I beg you in Jesus' name to turn to Christ today. Depend upon Him to forgive you. Open your heart to Him and trust Him this very moment.

If you will make this plain decision with an honest heart, I urge you to say yes to Christ this moment, then sign the following decision form, copy in a letter and

mail to me at once. I will rejoice to hear that you have trusted Christ as Saviour and will send you a letter of counsel and encouragement. Decide, then sign and copy and mail today.

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
Wheaton, Illinois

Dear Brother Rice:

I realize that I am a poor, un-do sinner. But here and now I turn my heart away from sins, honestly seek Jesus Christ to forgive me and change my heart. I believe that He died for me, that He is willing to save me. This moment I trust Him to save me, I give Him my heart, I set out to be His, to love Him and serve Him and claim Him as my Saviour.

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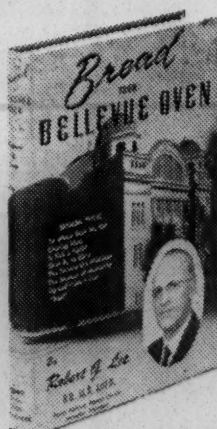
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## Buying A Field

(Continued from page 1)

we shall know, will all be determined by our faithfulness in life and service here and now.

That is what Paul meant when he spoke of "laying up in store for themselves a good foundation against the time to come" (I Tim. 6:19). You see, God prepares a mansion for us but we lay the foundation, we provide the lot. Obviously the house can't be bigger than the lot. If you want a substantial mansion—buy a field.

That, also, is what our Lord meant when He said, "Lay up for yourselves treasure in heaven." He is telling us that the money we give to God will be put to our everlasting credit in the world to come. Every dollar we give to God from a right motive will greet us at the judgment seat of Christ. "Treasure in heaven" means something to be enjoyed in eternity. We can add to our joy

in Heaven by what we give on earth. What we give to God in time, buys a field for ourselves in eternity.

The Lord Jesus Christ is our great Exemplar in field-buying. Jesus bought a field. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44). The field is the world of mankind, the scene and theater of the kingdom coming. Here one day the righteous will shine forth as the sun in the kingdom of the Father. Here the King of kings will display His power and rule the world in righteousness. And for the joy of this coming kingdom, and bringing of many sons to glory, Jesus endured the cross, despised the shame, and with the price of His own precious

blood He bought a field.

Others, too, have bought a field. Time would fail me to tell of men and women all through history who bought, not for time, but for eternity, and laid up for themselves a good foundation against the time to come. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country . . . a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11:13,14,16). And in that better country, where the flowers ever bloom and the sun ever shines, and on the banks of the river of life, where grow trees with fruit everlasting, they bought a field.

What are some of the ways whereby we can lay up for the future, invest for eternity, and buy a field in the land of rewards?

### I. By Faithful Living

We can buy a field with our faithful living.

A Christian does not need to have ten talents, or even five, in order to buy a field in Heaven. One talent will do it, if, instead of burying it, we buy with it. The first desideratum with God is not brilliance, or eloquence, or wisdom, or even Bible knowledge; it is faithfulness. We can't all be successful, but we can all be faithful. "Be thou faithful unto death,

and I will give thee a crown" (Rev. 2:10). There is a crown of reward for those who are faithful. It was the servant who had used his talents well who was called a good and faithful servant.

Faithful, what a grand word is that! It means full of faith. This faith is a dependable faith, an obedient faith, an enduring faith. It is the kind of faith that believes God's word when others disbelieve it. It is the kind of faith that enables us to maintain our separation from the world when others are defiling their garments. It is the kind of faith that enables us to fulfill our task no matter how humble that task may be. It is the kind of faith that endures to the end every test that the world, the flesh, and the Devil may bring against it.

We are living in a day of abounding unfaithfulness. I doubt if the church ever had so many backsliders in her ranks. It is the day prophesied in Scripture when "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12).

Christian, is your love for God as warm today as when you first were saved? Is it lukewarm because you love the things of this world? Is your center of gravity this poor sin-ridden world instead of the glorious new world God is about to make?

Some Christians are faithful today and unfaithful tomorrow, up one day and down the next; hot on Sunday, cold on Monday. The great missionary and evangelistic enterprise of the church of Christ would come to a speedy end if it

were not for the faithful Christians. Of such the Lord said, "Great is their reward in heaven"; and again, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev. 3:4). Think of that! Your faithful living will buy a field in Glory where you will walk, in white with the Lord.

### II. By Personal Soul Winning

Then, too, we can buy a field through our personal soul winning.

When Dr. Lyman Beecher was on his deathbed, someone asked: "Dr. Beecher, will you please tell us the greatest work that a man can do in this world?"

"The greatest work," replied the dying theologian, "is not to rule a kingdom. It is not political or ecclesiastical power; neither is it scientific, philosophical, nor even theological knowledge. The greatest work that a person can do in this world is to lead a soul to Jesus-Christ."

With all my heart I believe that is true. I believed it thirty years ago when I began preaching, and I believe it even more so today. I confess with sadness of heart that I know some preachers, even godly men, who once believed it also but have ceased to do so, and now put the emphasis elsewhere. Instead of being known as soul-winning preachers, they have become Bible teachers; instead of being on fire for the salvation of lost souls in every service, they are content to feed God's over-fat-

(Continued on page 8)

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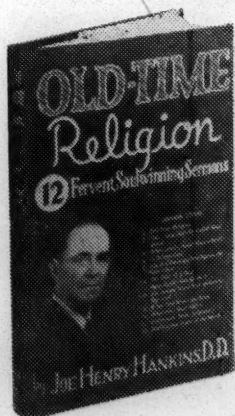
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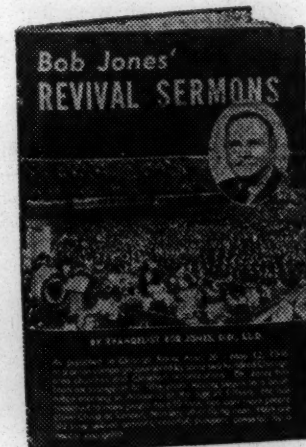
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## Buying A Field

(Continued from page 7)

tened sheep with sermons on the deeper life and the niceties of Bible interpretation. Such ministry has its place but not the supreme place. Yet such pastors and churches can go along month after month without ever hearing the cry, "God be merciful to me a sinner," and without having any heartburning over it. Oh, if I read my Bible aright, if I know anything of Him whose one supreme and burning passion was to seek and to save the lost, I would entreat such pastors and people to save themselves much heartburning hereafter by putting soul winning first in their Christian service here and now.

"He which converteth the sinner from the error of his way shall save a soul from death" (Jas. 5:20). To save someone from Hell into Heaven will add to our joy in the everlasting future. To place a jewel in the crown Christ wears will give us a peculiar joy when we behold that crown on His brow. To know that Heaven is richer by at least one soul that we led there will be our exceeding great reward. Thus, by the souls we win for Christ, we can buy a field.

Think, for example, of the joy of William A. Sunday when he meets in Heaven the thousands he was instrumental in bringing there. All over this country I meet his converts. Many have joined him in Glory. Thousands more are on the way. He will be surrounded by them in Heaven. They will mean more to him than the pearly gates or the golden streets. I heard him, in the evening of his life, preaching in New York. He could hardly be heard above a whisper for his throat was burned out pleading for the souls of men in a day when loud speakers were unknown. But his throat does not trouble him today. He is singing for joy in Heaven because of his soul-winning fruitfulness. And when he holds an annual meeting of his converts, as I suspect he will, he will require quite a large place for the celebration. But William A. Sunday will not lack that space. By his soul-winning zeal he bought a field.

### III. By Sacrificial Giving

Yet again we can buy a field with our sacrificial giving.

God's word to Jeremiah was, "Buy thee the field for money." The title deeds were not dropped into the prophet's lap. He did not shake them down his sleeve. The purchase cost him something. It took money to buy the field.

William James once said, "The great use of life is to spend it for something that will outlast it." This witness is true, and with the currency of time, we can buy fields in eternity. Our money is our life. It is our toil and our tears, sweat of the brow and sweat of the brain transmuted into coin. So, when we give our money to God, we give our labor, our life, ourselves. And because our giving to God will meet us in the world beyond, we are thus spending our life for what outlasts it.

When an Irishman was demanded, "Your money or your life," he replied, "Take me loife, I want me money for me ould age." Some who laugh at the Irishman live like him. They save money for an enjoyable old age that will never come. "What shall it profit a man, if he shall gain the whole world, and lose his soul?" (Mark 8:36). The wise Christian can have both his money and his life. He can save his soul by faith and gain his reward by works. By giving to God we save for an old age when we shall be forever young to enjoy it. Jesus said, "Every one that hath forsaken houses, . . . or lands, for my name's sake, shall receive an hundredfold" (Matt. 19:29). Now that is big interest. It is ten thousand per cent. Here is inside information on real estate values in the future age. If you are wise you will invest for eternity. When we give generously to God, we buy a field.

Some Christians are buying all their fields in this world and none in the next. Jesus was referring to them when He said, "Many that are first shall be last; and the

last shall be first." He meant nothing else than that many who are rich on earth will be poor in Heaven. They can't have their cake and eat it too. They would be wise if they transferred some of their property from this world to the next. They should sell one field and buy another.

A man one day saw this truth, so he sold a field on earth and bought one in Heaven. "Barnabas, . . . Having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:37). He simply exchanged a field on earth for one in heaven. He kept his field by giving it away. He really did not need its broad acres except for a little corner six feet long by three across. So he sold it and sent the money ahead to buy a field in the land of rewards. He will enjoy that field for a long, long time.

But it is not ordinary giving that God rewards in Heaven. It is sacrificial giving. Another man who saw Barnabas buy a field also came to buy one, but he kept back part of the price! "A certain man named Ananias, . . . sold a possession, [it was a field] And kept back part of the price" (Acts 5:1:2). And the judgment of God fell on Ananias for his covetousness. When he sold the field he professedly sold it for God. He was therefore robbing God when he kept back part of the price. Are we like Barnabas or Ananias in our giving?

We read in Genesis 33:19 that Jacob "bought a parcel of a field, . . . for an hundred pieces of money." The Hebrew word here for pieces is lambs. It is probable that the image of a lamb was stamped on the first coins mentioned in the Bible. My brother, what is stamped on your coins? Is it the image of Caesar, the god of this world, or the image of Jesus, the Lamb of God? I exhort you to build and buy, not for time, but for eternity. In the land of fadeless day, buy a field.

I would remind you that each one of us, whether saved or unsaved, is building a future of some kind, and in eternity is buying a field. The poet says:

Isn't it strange that Princes and Kings,  
And clowns that caper in sawdust rings,  
And common folks like you and me,  
Are building for eternity?

It may be strange, it is also true—gloriously true for some, terribly true for others, depending on where we are buying a field. For a man's life is not confined to this brief world, and in the land of destiny we shall live forever in a field of weal or a field of woe.

You remember that Judas Iscariot bought a field. The record states, "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst a-sunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood" (Acts 1:18,19).

Yes, Judas bought a field but his money was blood money. It was red with the blood of God's Son and could not, therefore, be received into the treasury of God. It is not possible to buy a field in Heaven with unsanctified money. No one ever bought a reward in Heaven with the reward of iniquity. It is the heart that sanctifies the gift. There are moral men, decent men, and in many ways, splendid men who give to charities and every good work sincerely believing that thus they can win the favor of God; yet they do not know or obey or love Jesus Christ, and they do not want to know Him. I say to these men that their money will perish with them if they, like Simon the sorcerer, think the gift of God may be purchased with money.

Judas' money bought him a grave in the potter's field. The price of the betrayal of Christ was a suicide's grave and a suicide's Hell. The field he bought became a burial place, not only of his

body, but of his hopes for eternal salvation.

My friend unsaved, you betray Christ when you refuse to be His follower, you sell Him when you choose sin instead of the Saviour, you crucify Him afresh when you live your life in unbelief. You are heading for a field of blood and not for the fields of God.

It was a Judas Iscariot, and all like him who turn their backs upon the Saviour and buy a field in the outer darkness, that the poet, Whittier, wrote:

What if thine eyes refuse to see,  
Thine ear the call of mercy fail,  
And thou eternal captive be,  
Thyself, thine own dark jail?

O doom beyond the saddest guess,  
As the long years of God unroll,  
To make thy sordid sinfulness  
The prison of thy soul.

The tissue of the life to be,  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown.

Oh, let no one reading this mes-

sage follow Judas out into a field of blood. If until now you have been an unbeliever, do not take another step away from Christ. Instead, turn to Him as Saviour, then with the people of God live and serve faithfully, witness diligently, give sacrificially, and in Heaven you will buy a field.

(From *Household Salvation* by Evangelist John Linton. This book contains nine complete sermons in 126 pages and sells for \$1.50. Sword of the Lord Publishers, Wheaton, Illinois.)



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Compiled by Porter Routh

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